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## OUR COUNTRY IS THE WORLD.

BY LUCY THOUMAIAN, MARSOVAN, ASIA MINOR.

*Speech at the Berne Congress.*

*My brethren:* — As the daughter, and as the wife of a minister,— as a Christian, I place myself at Christ's point of view. This is why, instead of crying: To arms! I say to you, Brethren, let us love one another.

Let us love as brothers, let us help one another to spread peace throughout the world.

Let us do it immediately, individually, while it is called to-day: the night cometh wherein no man can work.

Let us sound the word brethren more loudly than the word hatred has ever sounded! so loud, let me say, that it will be heard by the ends of the earth, and that from far away also the answer will come to us, "Yes, that is true, our country is the world."

From far away, yes, from the distant lands also, for I myself come from distant parts, from Asia. I am the voice of a people little known, forgotten, the voice of the Christian Armenians, alone, isolated in Asia, and they have sent me to tell you that they are your brethren. As for their grievances — grievances well known — they are able, they, at least, ought to be able, Armenians though they are, to settle them by arbitration, by compromise.

Our duty is not to destroy but to build up, to build up for Peace monuments worthy of it, monuments of goodwill toward all mankind.

Thus the missionary hospital for the poor sick Armenians, a hospital open to all, for which I am working, is itself a result of the principle of peace and of love: it ought to be so! We ought to succeed in exemplifying the principle.

One thing that I do not understand is that it is so difficult to explain the principle of peace to a Christian nation. That belongs naturally to the disciples of Christ.

I might comprehend that the disciples of Darwin would seek to defend the principle of war, because it seems to justify their system and make us descend from animals, and especially from that sort of animals commonly called wild animals.

Is that civilization? Well, then, let us not make a mockery of words and of human beings.

After all what is the end of war? It is to elevate one nation and to debase another. It is said, however, that the world is a whole, a single body, and we have been taught, even in our school-days, that when one member suffers, all the members suffer with it. Ah! how true that is of war! Two countries rend each other, the first presses hard upon the second, the second upon the first, and they both roll into the abyss, for the country that was declared conqueror has, itself also, tears of blood to shed, to say nothing of those that it has caused its neighbor to shed beyond the frontiers.

How can it be possible that the same men, who in times of peace hear with sadness and sympathy the recitals of accidents in neighboring countries, are able to rejoice later on over disasters in the same country, a thousand fold greater, brought on by war!

What a contradiction war is!

How it takes from us all at once heart, reason, all that makes us godlike, to say nothing of the fathers, brothers,

husbands and sons that it takes from us, or of our happiness that it ruins.

Let us work then as nations and as individuals, let us put such ardor into the service of peace as no one has ever put into the service of war. "Peace on earth, good will to men," this is the Divine voice, what need have we for further authority? And do we not hear also in our own hearts the voice of kindred? Each heart-beat, is it then for ourselves and our family alone? I tell you that being the offspring of God our hearts are for the whole world; every heart that does not conform to this is irregular, is a sick heart, which has need of medicine — and to come to the Peace Congress.

If then I have come from Asia, I, a feeble woman, to bring into closer relation with you, brethren of the Occident, by peaceable deeds of good will, a forgotten people, your brethren, let us aid one another in the universal task of binding the world together.

We who are here unite to use our forces, whatever they may be, for the life of each of our brothers, whoever they may be, instead of using them for the ruin of any part of humanity.

Let us prove the existence of peace by deeds of peace.

This is a resolution that we should make. Let us all pull at the car that bears us always nearer to heaven, always higher and higher.

May peace be with you all! Amen.

## ANNUAL MEETING OF THE WISBECH (ENGLAND) LOCAL PEACE ASSOCIATION.

This Association, one of the most active and useful of the local peace associations of England, held its annual meeting on Thursday evening, the 19th of October. It was presided over by Mr. Alex. Peckover, F. R. G. S. Several prominent citizens were on the platform. The meeting was opened by singing and prayer, after which the chairman introduced Mr. Hodgson Pratt, well known in all peace circles. The following condensed report of his speech is from the *Wisbech Advertiser*:

He said he thought it a very great honor to be invited there that evening, to speak in a club which he had always held up to the admiration of workingmen's clubs all over England. As president of the Workingmen's Club and Institute movement, he would say that although it had not perhaps accomplished all that had been expected, it had done a vast deal of good. He supposed that more than a hundred times he had said at public meetings held at workingmen's clubs, or for the establishment of workingmen's clubs, that if they wanted to see how to do it, they must go to Wisbech (applause). He was asked to say a few words upon the work which they had been doing at Wisbech for the cause of human concord and human unity, and he felt that it was a very great privilege to come where so much had been done, especially by the lady who sat at his left hand—Miss Peckover (applause). What she has done shows how much a woman can do for that which above all others is a woman's cause — the cause of humanity, and justice and right (applause). He was addressing an audience that evening which was already converted. The facts and arguments in favor of their cause were quite

familiar with them, and he need not therefore quote at any length the terrible statistics of the present condition of Europe in the matter of peace and war. It was something wonderful to him that the men and women of this country were not more deeply interested, more deeply in earnest for the removal of this stain upon their so-called civilization. One hardly knew how to approach the question, so great in some quarters was the apathy there was on the subject. And yet in the face of all that apathy there was the fact published the other day that France during the last twenty years, that was to say from the termination of the great Franco-German war in 1872 up to the present time, that great and noble country of France had felt bound to expend 720 millions sterling in preparation for war. Europe, which they were in the habit of styling the most civilized part of the world, was spending at the present time 210 millions per year for what it called "defence," and in four years the expenditure had gone up from 180 millions to 210 millions.

In 1880, only ten years ago, the men trained for war in Europe numbered 12 millions, and in 1890 they had risen to 18 millions, which meant that the flower of the several nationalities were being dragged from their trades and professions to be trained in the work of destruction. Whether they viewed it from a moral, a material, or a religious point of view, it was one that appealed to the co-operation, the work, and the services of every man who cared for his fellow men, and for the progress of justice and righteousness upon the earth. He supposed that a very great deal of the apathy which exists arose probably from the feeling which existed amongst many careless people that England, being an island, was comparatively safe from the horrors of war. But the people who talked in that way must have very short memories indeed. It was not so very long ago that the terrible Crimean war took place, involving the loss of 750,000 lives; it was not so very long since we were engaged in unchristian, useless and unjustifiable wars in China and Afghanistan, and so long as the people left the conduct of their foreign affairs entirely to the control and management of the Government without supervision and care, they would always be liable to be dragged into war, about the justice and reason for which they knew nothing until it was too late. He held that it was necessary for the people to exercise a wise and judicious control over their foreign affairs, in the manner that they did over their home affairs. There was no one of them, however humble, who could not directly or indirectly influence the minds of others. The ground which he took up was that, at this time, more than at any other previous time in the history of the world, public opinion was a mighty power for good or evil. Public opinion in these days of democratic government, in these days of widely extended suffrage in parliamentary government, could do anything, if it was based upon justice, if it was adequately enlightened, and if it were sufficiently aroused and organized.

He proceeded to point out that nations were dependent upon each other, and he rejoiced at that, because the more nations were absolutely dependent upon each other, the more would be promoted the true principle of international unity. When the American civil war broke out, the exports of England fell to the extent of 12 millions sterling in a single year. That very fact alone showed how dependent their prosperity was upon the prosperity and well-being of those with whom they carried on trade. One of the difficulties which peace-makers had had in the

past had been that people met them with the objection that they could not do anything in the matter; they said that people had always destroyed themselves in the past; that the history of men was that he had been a wild beast and he would be so in the future. What was the true history of the case with regard to the generations up to the present? It had been a history of progress. Evil after evil which was judged to be as inherent to the race and which was as permanent as this one had been swept away. He would only mention one thing; the abolition of slavery. It was contended with regard to that that it had always existed; that there were such interests bound up with it; that it was human nature, and that it never could be abolished. The whole of their religious and moral work was based on the idea that man could be made better, and that good must and would prevail over evil, so long as man recognized the difference between good and evil, and could choose one and abolish the other. He felt that it was not sufficient that large and enthusiastic meetings and faithful societies should declare principles of universal brotherhood as a means of abolishing war. He felt that they must come to consider closely the causes — direct and indirect, which led to war. He often felt that it was exceedingly necessary that the different countries should be put in direct and constant relation to each other. One of the great indirect causes which led to war was international prejudice, suspicion and antipathies. If any difficulty arose between nations, the newspapers inflamed the passions of the two nations.

When any serious difficulty arose, or a crisis came, it would be very easy for a government to settle a question amicably, justly and fairly, if the people of the two nations had such a fair and adequate knowledge of each other's intentions, and had such a mutual respect for each other that they did not want to go to war. If on the other hand, the people of the two countries had been excited against each other, a satisfactory settlement would be much more difficult to achieve. The remedy for this was to put the people of the different nations in closer contact with each other, so that they might understand one another better. Therefore endeavors were made to establish throughout Europe great societies of peace, which should be in close correspondence with each other, and directly any difficulty arose between any two nations, the peace-makers of the two nations would enter into close communication with each other as to the real facts of the case. When a true statement of the facts was arrived at, it should be made known to the people. Then the two peoples would realize that they were not engaged in aggressive and treacherous designs one to another, and he was quite sure that those steps would create a spirit of mutual conciliation and respect, and thus combat the false and dangerous rumors that would be spread by the newspapers with regard to the matter.

The speaker went on to relate his experiences in the promotion of peace societies in several Continental countries, showing that each nation was possessed with the belief that its neighbors desired war, and so they must prepare themselves in case of emergency, enquiry proving that it was the mutual suspicion amongst nations, as well as the fear that the people might be considered unpatriotic that hindered the progress of peace principles. He alluded to the manner in which the international peace congress tended to promote the feeling of respect among nations, and remarked upon the manner in which the way for the establishment of a universal arbitration treaty has

been thrown open by the American Congress having adopted a conjoint resolution inviting the President of the United States to place himself in communication with any other nation with a view to creating a universal arbitration treaty amongst the nations of the world. The official treaty had been communicated to England, and it was the duty of every Englishman to influence the Government to conclude that treaty. The speaker in conclusion said there was work for them to do in order to bring about the closest understanding between nations. The English people must also exercise due control over war by the creation of a committee on foreign affairs, so that in the future they might not be committed to wars of the justice of which they knew nothing, and by which the children and grandchildren of the people were involved in suffering, misery and loss. Those were practical matters to which the people of this country must give attention and in saving themselves from this cruel and unchristian thing called war, they would be contributing to the general salvation, and the steady progress in the world of true Christianity and true civilization (loud and prolonged applause).

At the close of Mr. Pratt's speech Miss P. H. Peckover gave a graphic account of the Berne Peace Congress, after which the meeting closed.

## THE WORLD'S FAIR CONGRESSES AND THEIR VALUE TO MANKIND.

ARCHBISHOP IRELAND'S ORATION.

The greatest of things is mind. Mind, conscious, intelligent, potent to put into action thought and wish, differentiates itself absolutely from matter, rises above it to immeasurable heights, dominates and moves the unthinking world. Mind is the causative power in all orderly results. Without it, there is nothing, or there is aimless movement and chaos. The universe is the product of the supreme mind — God increate. Within the universe there is created mind — man. Whatever, outside the workings of the first cause, comes in the universe of beauty, goodness and progress, comes through man. He is, within the limits of God's creation, a second creator. The manifestations of mind in men are of varied measures. The degree of mind lifts man above man; the higher the mind, the greater and the nobler the man.

Through scenes of past ages, over which fancy delights to hover amid Columbian celebrations — Cordova's court, the hillside of La Rabida, Palos harbor or savage Guanahani — one object more than aught else obtains attention. We seek it out; we fix upon it the soul's eager eye. It is the figure of Christopher Columbus. The picture, Columbus unseen, whatever the remaining forms, whatever the coloring, is incomplete, meaningless; the spirit is absent; it is void of inspiration. Columbus is the mind, creating, directing the scenes, bringing into them motive and purpose, producing and co-ordinating results. All else in the scenes has value so far as it responds to the thoughts of Columbus, so far as it aids him to execute his plans. The queenly and generous Isabella, the patient and far-seeing Juan Perez de Marchena, claim our esteem because mind in them understood and followed superior mind in Columbus.

In all places, in all occurrences, the sublime, the worshipful power is mind. Mind, mind incorporate, is the

greatest being in the universe. The men among men, mind towering above common mind, are the worthiest of all objects of vision and study.

This day 400 years ago America first unfolded to the eyes of civilized races her beauty and her wealth. Fraught, indeed, with solemn meaning for the whole world of men was the occurrence. Few expressions recorded in story revealed great things coming as did the world which, rising in swelling choruses, rent the air above the decks of the weary and wave-beaten caravels of the admiral of the seas — land! land! The new land was in sight, so fruitful in resources, so pregnant in possibilities. A new world was given to human longings, to human action; a new era dawned for mankind, a marvellous epoch of human progress. Since the preaching of the Christian religion nothing has happened of such great import for the human race as the discovery of America. What has occurred during the past four centuries abundantly proves the assertion. What will occur in the future will set it out in yet clearer light. With much reason America and her sister continents keep sacred the centennial anniversary.

The solemn commemoration of the discovery of America has been allotted to the United States. It was the right and the duty of the first nation of the continent to charge itself with the gracious task. She, as none other, is the giant daughter of the progress of the age; she, as none other, has the power to command the splendors which should mark the commemoration. She has inaugurated the exposition of Chicago. Proper, too, was it that among the cities of the United States, Chicago be the chosen one within whose portals the exposition be enthroned. Chicago, fifty years ago the prairie village, the stupendous city of the present time, is the world's object lesson of progress. The monarch of our inland seas, the central city of the nation, she exhibits to the visitor the fulness of growth with which the United States have been blest. Almost halfway across the continent, commanding the highways of nations, the mart in which meet for mutual exchange the offerings of Europe and Asia, Chicago forebodes the mighty destiny of the United States — to sit among all earth's nations the admired queen, the arbiter in the arts of peace and civilization of their destinies, the magnet in resistless attraction knitting all peoples into one harmonious and indestructible brotherhood.

The exposition will show forth the results of the discovery of Columbus. In this wise he is honored. What Columbus gave to the world was not only the America of 1492 — America, however, rich in hidden treasures, tranquil and undisturbed in nature's sleep. He gave the America of 1892 — the America which his achievement made possible. He gave, in large measurement, modern progress amid all nations. America, be large-hearted in thy justice to Columbus. What thou art and what thou hast, be it all spread out to the wondering gaze of the world. Call thou upon all nations to unite with thee in praising him who was a universal benefactor, and to unroll, also, upon thy banquet tables their choicest gifts — these and thy own, the ripest fruits of human progress, a bounteous feast for the human mind, the like of which was never set before men.

The exposition will bring to the memory of Columbus yet higher honor. The dawn which on that memorable discovery day purpled the sails of the Santa Maria, the Nina and the Pinta and diffused joy untold into the souls